EUROPEAN MISSION LIBRARY No. 432

WILLIAM JEX

Pioneer and Patriarch

PREFACE

The life stories of our pioneers should be preserved. Many times during the long evenings of winter and on sundry occasions the children of William and Eliza Goodson Jex have listened with interest and inspiration to the teachings and pioneer experiences of their parents, until these things have become a part of their lives and they have felt it one of their greatest obligations to preserve for their family records written accounts of the same.

It is with this thought that this little volume was prepared for publication by their son and issued by the family. A similar booklet was previously published for their mother, and it is hoped that these brief booklets will express in a limited way the appreciation of the children for their worthy parents.

Published by
THE SPANISH FORK PRESS
Spanish Fork, Utah

HAROLD B. LEE LIBRARY
BRIGHAM YOUNG UNIVERSITY

WILLIAM AND ELIZA GOODSON JEX

FAMILY OF PATRIARCH WILLIAM JEX. THIS PICTURE WAS TAKEN ON HIS 93rd BIRTHDAY ANNIVERSARY

INTRODUCTION

"Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls."

Few men have observed more faithfully this divine injunction of the Master's than the subject of this sketch.

William Jex has always been known and recognized by his numerous friends and associates as a humble and meek man and a sincere follower of the Christ. This does not imply that he was in any degree a weak or effeminate character, but rather that he could exercise, under all circumstances, self-control and steadfastly uphold the right. He fittingly ranks among the noble men of the earth by virtue of his honesty and sterling integrity. His numerous posterity through all generations of time will have cause to call him blessed. His voice has not been heard in legislative halls; he has seldom appeared on the rostrum; he has never posed as an author or poet, but in the humbler walks of life, he will rank with the "Abou Ben Adhems" of all time.

He may be classed with those of whom the Master said:

"Blessed are the meek, for they shall inherit the earth.

"Blessed are the pure in heart, for they shall see God..

"Blessed are the peacemakers, for they shall be called the children of God."

———oOo———

—I—

William Jex, son of William and Ann Ward Jex, was born in the parish of Crostwick, County of Norfolk, England, September 5th, 1831. Besides William, there were four other children in the Jex family, namely: Richard, born August 7th, 1823; Ann, born August 6th, 1826; John, born November 9th, 1832, and a twin brother of John, who died at birth.

The death of William Jex, Senior occurred when William, Junior, was but seven years of age. This was on November 9th, 1839. The death occurred suddenly, he being ill but a few hours. A profound impression was left upon the mind of young William by the sudden departure of his father. In speaking of the matter he says:

"The first thing of importance that happened in our family that I well remember was the death of my father. I recall having seen his body borne from the house upon the shoulders of four men."

But often the things we regard as our greatest calamities in life, without our knowing it, prove our greatest blessings. Whether the death of the elder Jex had anything to do with shaping the character of the younger William must forever remain a speculation. But the father's untimely death left the family with little to depend upon in the way of support. The grief of the mother was great. Often she gathered the children about her in tender solicitude and prayed to the Lord for the help she so much needed, and for His blessings to attend her fatherless children.

These lessons of devotion made a lasting impression on young William. Somehow, too, the help came for which the mother prayed, and so, almost unconsciously, the children learned to rely upon God in their hour of need. Kind neighbors came to the aid of the little fam-

ily, while from the parish came "one stone of flour," (14 pounds) and two shillings six pence (60c) per week. But it was the good mother, who, by taking in washings, supplied the greater part of the financial support needed. Richard, the oldest boy, was able to earn 1 shilling 2 pence (28c) per week, and soon, also, the other children found employment and so added their mite to the family income. In this way, by the strictest economy, the family was able to maintain itself.

Placing the children at work at such an early age was by no means the greatest calamity that could have befallen them, notwithstanding all that is said now-a-days to the contrary. Work makes children independent, it gives them responsibility, places them on their mettle, teaches them the value of labor and the value of money, and helps to keep them out of mischief.

In one of the paragraphs in Mr. Jex's autobiography he says:

"At that time we had no lamps, cooking stoves, or matches; we had to make a fire by means of a piece of steel, a flint and burnt rags, which we called a tinder box. It often took a long time to get a spark, or to light a candle with a chip which had been dipped in brimstone."

By way of comparison, one may conclude that not least among the influences that has marked the life of William Jex is the "light" that came to him through the difficulties and experiences gained thus early in life by having to "earn his bread by the sweat of his face."

"When I was eight years of age," he wrote, "I went to work, or was 'hired out' to a farmer of the town to scare crows off the field. My wage, or salary, was one shilling, (24c) per week, and I had to board myself.

Two years after the death of William's father, his

mother married again, this time to a man by the name of William Osborne. He proved to be a kind husband, and was an industrious man. Through his help, the financial conditions of the home were somewhat improved, and it was arranged that William should get a few weeks' schooling. As it turned out, the word "few" was well chosen, since the arrangement lasted but six weeks in all. In that time he learned the combination sounds of the letters "ab" and "eb" and a few others. He was also introduced to the mysteries of the alphabet. That was all.

Having thus finished his education, he was again put out to service, this time to a man named Howlett, from whom he drew 1 shilling 6 pence (36c) per week, with an increase in a few weeks to 48c per week. Another increase brought the amount up to 72 cents per week. Later, he earned from this gentleman a yearly wage of $12.50 and board, which after the expiration of the first year, was increased to $15.00 and board. In October, 1849, he entered the employ of a Mr. Bowen for one year, at a salary of five pounds sterling ($25.) Two years later he returned to the employ of his old master, Mr. Howlett, as "first man" and received as compensation 8 pounds sterling ($40) per year. This position he retained for two years.

It was during the last employment that he first came in contact with the Latter-day Saints, or "Mormons" as they were called. His mother, brother, and sister had previously heard and accepted the faith of the Mormon Church. Soon after his brother Richard was ordained an elder in the Church and was called to preside over the Crostwick Branch. He filled the position with signal honor, and was greatly beloved by the members of the church. Many accepted the new faith and the Crostwick

branch became a strong organization under the leadership of Richard Jex, who continued to hold his position until the time of his death, which occurred in the fall of 1850.

The first Mormon meeting that William attended was at Norwich, where he went accompanied by his young friend and master, Mr. Howlett, Jr. This was on the 10th of March, 1853. These two young men were determined to see and hear for themselves, "to know of the doctrine," as Christ taught. They were profoundly impressed with this first meeting. A young woman spoke in tongues and many of the members bore testimony of the divine calling of Joseph Smith as a prophet and to the restoration of the Gospel. All of this was both new and strange to the two friends, but it appealed to them as being in keeping with the teachings of Holy Writ. After the meeting they talked the matter over further, and concluded to apply for baptism, "but not until we were fully convinced it was right," writes Mr. Jex in his autobiography. They felt that they had sufficiently investigated the teachings of the church to be convinced of its truth. They were accordingly baptized by Elder James Woods, in the baptismal fount in the chapel yard, and were confirmed members of the Church of Jesus Christ of Latter-day Saints.

Shortly afterward William was ordained a Priest in the Church by Elder John Hyde, president of the Norwich conference. He and his young friend attended the meetings as often as circumstances would permit. Their minds soon began to expand and to be enlightened by the Spirit of Truth. They were very happy and greatly appreciated their new found faith.

One of the peculiarities of Mormonism is the principle of "gathering," the spirit of which seems to come

upon its converts as soon as they have accepted the faith. This spirit now began to influence William and his friend, and they were soon making plans to join the Saints in the New World. Their means were limited, however, but their faith was strong and they prayed earnestly to the Lord that He would make it possible for them to emigrate to Zion.

The young man, Horace Howlett, friend of William, and youngest son of a family of fourteen children, determined to ask his father, who was wealthy, for aid to finance his emigration to America. When his father learned that his son had become a convert to Mormonism, he became very angry and vowed that he would not give him a shilling, and said he would rather have had him join any church but those "wicked Mormons." Horace was ridiculed by his brothers and sisters for joining the unpopular sect, but nothing daunted, continued to bear his testimony to the truthfulness of the Gospel he had received, and vigorously to maintain the righteousness of his cause.

Horace's action in joining the Mormon faith continued to be a source of displeasure to the members of the Howlett family, but his persistence and his prayers at last brought his father to the promise that if he was determined to go to Utah, he, the father, would give him forty pounds, ($200,) and disinherit him. On the other hand, if he would disavow the "foolish faith" he had accepted, he should share equally with his brothers and sisters. The son chose the smaller, but better part. He accepted the forty pounds.

William Jex continued in the service of Mr. Howlett until October, 1853, when his job expired, after which he found employment at odd jobs, earning 1 shilling 6 pence (36c) per day, and boarding with his mother.

Among others he worked for John Goodson, who was a game keeper, and the father of a young woman, Eliza Goodson, whom he afterward married.

By strict economy he managed to save a little money, and with the aid of a loan from young Howlett, who had secured the forty pounds from his father, he found himself in possession of enough means to emigrate to Utah the following spring. Arrangements were made accordingly, and the two friends booked passage on the first vessel sailing for America the following year.

———oOo———

———II———

On February 8th, 1854, William took leave of his friends and relatives, and in company with his friend, Horace Howlett, John Lambert and wife, Eliza Goodson Jex, his brother Richard's widow and her child, and other members of the Mormon Church, left Crostwick on the first lap of that journey which was to prove so memorable an epoch in their lives.

Many Saints joined them at Norwich where they took train for Yarmouth, and from there by vessel to Hull and thence to Liverpool. On their arrival at the latter place they learned that the vessel on which they were to sail for America could not leave for two weeks, so William and young Howlett found accomodations at a boarding house until they could get their berths on the vessel, which was not until the 21st day of February. They were booked to sail on the following day, February 22nd, which singularly enough was the anniversary of the birth of George Washington, the Father of the Country which was to be their future home. What was of more importance, so far as the future of William Jex was concerned, was the fact that he was that day married to Eliza Goodson Jex, his brother's widow, who was to be his companion and helpmate for the next sixty-four years; years of trial and hardship; years of joy and adversity.

Eliza Goodson Jex was born in Beeston, Norfolk, England, on the 1st day of January, 1826. She was the daughter of John Goodson and Sarah Traxon Smith Goodson. Her father was a game-keeper and overseer of an English estate. His education was limited to the extent that he was hardly able to read or write, yet his position was considered, in his day, one of importance and command-

ed a good salary. Eliza's mother was a woman of intelligence, and although she, too, had been limited in her opportunities of receiving an education, was nevertheless very talented and kept an attractive home. In matters of religion, the family followed the Church of England, in which Eliza was brought up.

At the age of eleven years, Eliza was left motherless, and she had to assume the duties of housekeeper and homemaker, since she was the only daughter in the family. As a consequence, her education was neglected for she "went to school but little," to use her own expression. But if her schooling was limited, she developed splendidly in her work as a housekeeper which did much to fit her for the greater responsibilities of life.

Among the influences that affected and helped to lay the foundation for the qualities of greatness that characterized the life of Mr. Jex, not the least among them were the circumstances that placed upon him, early in life, the responsibilities of making his own way in the world. A similar cause made Eliza Goodson Jex a great and remarkable woman, a fit companion for such a great and remarkable man.

While still conducting her father's home, Eliza became acquainted with Richard Jex, whom, after a short courtship, she married. But their lives together were of short duration, for within a year her husband died, and she was left a widow.

She had already become acquainted with a new religion being preached in the vicinity of her home, and had become sufficiently interested in it to make an investigation of this new faith, and having once heard the doctrine she saw the "light" revealed, a new vision of life, which then took on another aspect. The message made a special appeal to her, and she accepted the new

faith and became a convert to the doctrines of Mormonism.

But, as has so often happened in other cases, both before and since, joining the new faith resulted in her being ostracised by her family, who refused thereafter to have anything to do with her, much to her sorrow.

As already stated, an acceptance of Mormonism usually brings with it a desire to gather with the Saints. So now, it came into the heart of Eliza Goodson Jex to join a party of Saints who were determined to emigrate to Zion. The sorrow occasioned by the separation from her family and kinsfolks under the circumstances was compensated in some measure by the joy she found in her new faith. But in matters of religion, as well as in other developing processes, there are hardships to be endured, obstacles to overcome, and trials to be encountered. Nothing daunted, however, the saints composing the little company faced the difficulties of migration to the New World, glad only for the opportunity to make the journey.

As to the details of the voyage and journey, Mrs. Jex may tell her own story. First, permit a step backward to make the family association a little clearer and then a brief account of the voyage and trip to Zion:

"Father was very kind to me after my mother's death, as were my brothers also. We attended the services of the Church of England. When I was fifteen years of age I went to Norwich, and was confirmed a member of the church. I had no idea of affiliating myself with any other denomination until I heard the Gospel as taught by the Mormons, then the desire came to join the people of the new faith.

"When I spoke to my father about the new religion

and told him my wish, he became very angry. So, also, did my brothers, and where there had heretofore been love and sympathy, there now grew a spirit of coldness and indifference. Often I heard the remark: "Your death would have been preferable to your having been deceived by that 'wicked people.'

"It was not easy to choose between a kind father and loving brothers and a new religion, but God showed me the way, and His spirit whispered to me that I had found the truth. When at last I had made up my mind that it was my duty to leave all "for the Gospel's sake," as the Savior said, my friends advised me not to approach my father upon the subject for fear he would not let me go. I prayed to the Lord to soften his heart, and I went to him and bade him good-bye and at the same time bore a strong testimony to him that I had found the truth.

"Shortly afterward a company was formed to emigrate to Zion. After reaching Liverpool we were compelled to remain there for three weeks for favorable weather. It was during this time that I became better acquainted with my fellow church member, William Jex, and we decided to marry. The ceremony was performed by Elder Daniel Karns, February 22, 1854, the day the "Windemere" began its eventful voyage.

"Our voyage began on a very rough sea, and so it continued throughout the entire journey. We had to be shut down in the hatchway and we had an awful time before we reached New Orleans, being put on half rations and having much sickness and many deaths on the way.

"Our trip across the plains to Salt Lake Valley was also marked by very hard times. Many died of cholera. Some children were left fatherless and motherless and were dependent on the care of strangers. I was sick most of the way, owing no doubt to the severity of the journey.

We put our trust in our Heavenly Father, and finally arrived in the valley of Salt Lake in the latter part of September, 1854. We had neither food nor money, but we found kind friends who furnished us flour upon which to live. We experienced many hardships which it is impossible for our children to know."

Returning to the autobiography of Mr. Jex, we learn that he too has a story of the voyage and journey across the plains. His account is as follows:

"We set sail with light hearts, singing the songs of Zion, happy to begin our journey. But our expressions of joy soon ceased, since most of us became affected by the rolling of the vessel as it moved out upon the ocean. In a word, we became awfully sea sick. On being assigned our berts, all passengers were examined for a clean bill of health. I was very sick at the time, but mustered sufficient strength to line up for the doctor, who passed me with many others as O. K. Hardly had we gotten a good start on our voyage before it became apparent that I had small pox. I was sick, indeed. Soon afterward many of the passengers came down with the dread disease and before our long voyage was over, eleven of them died and were buried at sea.

"The voyage was a difficult one. The sea become so rough and the waves so high at times as to roll entirely over the vessel. The hatches were closed and all of the passengers were compelled to remain below. The captain became alarmed and told Elder Karns that we had better pray to God to save the ship, for if God did not intervene, we would all go to the bottom. There were times, indeed, when there seemed little hope of reaching land. In the midst of this terrible storm, at the earnest solicitation of the captain, the Saints assembled in fasting and prayer and asked God for deliverance. In answer to our prayer

the sea was calmed and after a trying voyage of eight weeks and five days, the latter part of which we were reduced to half rations, we arrived safely in New Orleans.

"At the American port we were held on an island for three days under quarantine in consequence of our small pox siege. As no new cases developed, we were permitted to proceed up the Mississippi-Missouri Rivers to Atchison, Kansas, a distance of 1200 miles.

"After our vessel had been towed up the river to New Orleans, we experienced a strange and bewildering event, namely, the buying and selling of human slaves in the market place.

"When well up the river another misfortune overtook us; this time in the breaking out of cholera, and we had to record forty-two more deaths. In some instances strong, robust men and women would be attacked by the disease, suffer intense pain for a short time and then succumb. I was often called upon to help bury the dead. As soon as a death occurred, a rude coffin was constructed in which the body was placed, we were then towed to the shore, a grave was hurriedly dug, and the coffin deposited. Oft times it was difficult to find enough dirt among the roots and sod to cover the bodies. We had to work fast, for hardly were the graves dug, and the bodies covered before the bell rang and the "all aboard" call went out and we had little time to make our way back to the boat. On one occasion, I remember, we buried two bodies in one grave. It was unlawful to consign the bodies to the river bottom, hence it was that the shallow graves on the shore marked the resting places of our more than two score dead.

"I call to mind an instance which illustrates the tragic results of the scourge. We had in our company a family by the name of Snowball which consisted of the

father, mother, and four children. The father, mother, and oldest girl died, all of whom I helped bury on the river banks. The other children came on to the valleys and lived to marry and become fathers and mothers of families.

"I was often called upon to administer to the sick, some of whom recovered. I remember one instance of note: Brother John Lambert was seized with the malady, and appeared to be dying. He writhed in pain, his finger nails turned black, and there was every evidence that death was near, but we had faith to rebuke the power of the destroyer, and he recovered and accompanied us to Zion, and lived to the age of four score years.

"Upon our arrival at Atchison, Kansas, we proceeded to secure equipment for crossing the plains. Cattle, wagons, tents, and other necessary supplies were purchased, and an organization effected for the journey. William Phelps was made president, and Dr. Devin Richards, captain. A company of fifteen was assigned to a wagon and tent, and our company was grouped so as to expedite the work and travel with system and safety. We were delayed in camp for five weeks. The time was spent in "breaking the cattle" for service, some of which were wild range steers, and others cows, which did double service. Our provisions and tents filled our wagons to capacity, so there was little room for passengers to ride, even for the women folks, but none complained, for they all longed to get to "the land of Zion." In case of sickness, places were provided on the wagons. When streams were reached, mothers would carry their children on their backs, as the men were usually taxed to direct the half-broken cattle.

"We traveled from ten to fifteen miles a day, or until a suitable stream of water or a good plat of feeding

ground was reached. Camp was formed by placing our wagons one against the other in a circle so as to form a corral to hold the cattle. Tents were pitched on the outside. The cattle were placed under guard when let out to graze in order to prevent stampede or attack by Indian bands, whom we occasionaly encountered roaming the plains. Guards were changed at midnight and the cattle were brought in in the early morning.

"As soon as camp was formed in the evening the women proceeded to cook supper, and when the meal was over, a bugle call announced the time for prayers which was conducted by the respective companies assembling in their tents. After a short interval a second bugle call announced that it was time to "turn in" or retire. All lights and fires were then put out.

"Similarly, a call from the bugle announced the time for rising in the morning, for the gathering of cattle, for prayers, for breakfast, and for another "start." It was an important matter to get the cattle yoked and ready to travel.

"We often encountered bands of Indians, whom we usually found friendly, since it had been the practice of the Mormons from the first to treat the rad man kindly, and whenever possible, to make gifts. Sometimes, too, we encountered large herds of buffalo. So numerous were these animals at times that we were compelled to stop our trains until they had time to move from the river to their range. Our hunters would sometimes try to kill game for meat, but usually with poor success. If, as in the case of the buffalo, one was disabled, it was generally one that was too poor or old to keep up with the herd.

"I had many happy hours with my good friend, Mr. Howlett. Often we would seek a place of seclusion and offer up prayers of thanksgiving to our Heavenly Father

WILLIAM AND ELIZA GOODSON JEX AND THEIR CHILDREN

for His goodness in opening the way for us to gather with His Saints in the valleys. But while my brother rejoiced in spirit, I could see that the hardships of the sea voyage and the journey were telling on him, and soon he was taken ill with mountain fever. One night he laid down to rest from the burdens of the day to awake no more. I laid my hand upon his cheek in the morning and found it cold in death. That was a sad day for me. We made a rude coffin for him and buried him in an unmarked grave. He had given his life for this "new faith" and he had divided his inheritance with me, that I, too, might enjoy the blessings of the new world and the new faith. I have no doubt but that if I am faithful as he was to the end of life's journey, the hereafter will bring the happy day when I shall meet him "face to face."

"As we journeyed from day to day,we were many times tired and weary, and sometimes hungry as well, for our food was limited, but we were happy in the thought that we were engaged in the service of the Master in that it was to be our lot to help to "establish Zion in the tops of the mountains in the last days, that all nations might flow unto it," as was spoken by the prophet Isaiah.

"It was on September 30th, 1854, that we first viewed the promised land. As we neared the valley, we were met by some of the Saints who had preceded us. They extended to us the hand of fellowship ,gave us food to eat and otherwise administered to our needs, which made us feel that we had indeed landed in Zion among the people of God."

———oOo———

———III———

Thus ends an interesting chapter of the journey of Mr. and Mrs. Jex, and the others who came with them on that eventful voyage and exodus that brought them to the "City of the Saints" in the valleys of the mountains. And let it be remarked that this is but one of many similar experiences that could be told by those who passed over the same trail and encountered like hardships.

Soon after their arrival in Salt Lake, Mr. and Mrs. Jex rented a small adobe house in the Second ward, but later they moved into the Tenth ward. Almost immediatly upon their arrival, Mr. Jex went out in search of work which he found at the Temple, the foundation of which had been started the previous year. The remuneration for his work was $1.75 per day which he drew in produce at the tithing office.

"I cultivated and planted the lot on which I lived," he says, "with the expectation of having vegetables to eat. The seeds got a fine start, but soon the grasshoppers came by the thousands and fed upon the vegetables, and it was not long until our hopes were blighted, for our garden was destroyed. I had a fine patch of onions, and I said to myself, 'Surely the onions are safe, and that will be some satisfaction for my efforts,' but one morning when I arose to till the patch, I found that they too, had been completely eaten up."

The grasshoppers made their appearance in all parts of the territory that year, and the people having provisions on hand from the previous year began to raise the price. President Young counseled them not to do so, but to divide with those who had none. His advice was generally adhered to, but many families, notwithstanding, were on half rations.

Mrs. Jex, who came from a rather well-to-do family,

had brought with her considerable wearing apparel which she gladly parted with to supply her family with flour, and Mr. Jex, by accepting any kind of work offered, was able to secure some employment by taking produce in exchange, and so managed to get along for the time being. Even under these circumstances it must have been attended with great difficulty, for Mr. Jex in speaking of the matter, says:

"By resorting to the use of weeds and roots at times, we managed to eke out until relief came with the next harvest."

The people were often supplied with food in miraculous ways. In the fall of 1855 Mr. Jex with others was selected to take the church cattle to Cache Valley to winter. At that time there was but one cabin in the entire valley. The Indians were very friendly and at times supplied them with fish and game.

In the spring of 1856 Mr. and Mrs. Jex rented a house in the Eleventh ward, where Mrs. Jex was engaged to teach school, taking her pay in provisions. Mr. Jex worked on the "Church Farm' under the direction of a Mr. Dalton, who had married Mrs. Lydia Knight, mother of the Knight family of Provo, well known pioneers of Utah.

It was during this year that the Endowment House was completed,which building Mr.Jex helped to erect,and in the ordinances of which he participated. About this time, too, he was ordained a Seventy under the hands of Benjamin L. Clapp, and became a member of the twenty-fourth quorum.

As an illustration of business transactions at that time, Mr. Jex bought a house and lot for $160, and when called with others to meet Johnston's army, he traded the house and lot for a Kentucky rifle. It was on July 24th, 1857, just ten years after the settlement of the pioneers in

the valley of the Great Salt Lake, while the people were celebrating the tenth anniversary of that event at the head of Big Cottonwood Canyon, that a message was delivered to President Brigham Young by A. O. Smoot and Judson L. Stoddard to the effect that the President of the United States had ordered troops to Utah to drive out, or destroy the Mormons. The reason given was the alleged disloyalty of the Mormon people.

When the nature of the message became known, it naturally caused a great deal of excitement. President Young proved himself equal to the emergency upon this occasion as he had upon others. He called the people together and made known to them the nature of the message he had received. He reviewed briefly the history of the mobbings and drivings of the Saints by their enemies who had been envious of their prosperity and progress. He pointed out how, during their ten years of settlement here, they had by their industry developed the agricultural resources of their new found land. He referred to the loyalty of the Saints to the government of the United States and added that the soldiers sent out by the government should not be allowed to enter the valley nor accomplish the mission for which they were sent; to which the people shouted "Amen."

Brigham Young was governor of Utah at the time and declared the territory under martial law. Many of the able bodied men were called into military service. William Jex had already joined the militia, and had been assigned to John Sharp's battalion and was a member of Andrew Burt's company.

Late in the fall the company was ordered to the front. Mr. Jex took his rifle, left his wife and three small children very poorly provisioned, and went, as he felt, to defend his home and family against an unwarranted threat-

ened attack by the approaching army. So much snow had fallen in the mountains that the troops had been retarded in their progress. It became necessary for them to camp for the winter at Ham's Fork, and wait until spring to enter the valley.

This delay gave the settlers time to prepare for a defense. In Echo Canyon they built rifle pits, dug ditches across the canyon, put dams in the creek and prepared for such defense as they could to delay the progress of the army until some understanding could be had with the government, in order to prevent, if possible, the threatened annihilation of the people. After these preliminary preparations had been made, the militia returned to the valley for the winter.

By the time spring came, plans had been made to meet the situation. The people were to leave their homes if necessary, but in such a condition that in case the soldiers entered the valley, the torch could be applied. The women and children would go to the mountains for safety. The men were to oppose the progress of the army by all possible means and in no event would the soldiers be allowed to occupy the homes that the people had built for themselves, since the sending of the troops was wholly unjustifiable. The people as a whole were loyal to President Young and ready to support the plan as outlined.

The events that followed have been told so often that they need not be repeated here. But owing to the threatened drive, Mr. Jex and others prepared to move south. He rented a yoke of oxen and a wagon from Mr. Dalton and agreed to pay for the use of them at the rate of $1.75 per day. On Mr. Jex's return from the army, the southern move was made, with the result that the family landed in Spanish Fork, where Mr. Jex has ever since resided.

Here he and his family soon found good friends who assisted him in getting located. Among those who were especially kind to him were George Sevy and wife, who extended to his family hospitality to a marked degree. These good people provided a place for the family of Mr. Jex, who after seeing his wife and children housed, returned to Salt Lake to perform the promised service for Mr. Dalton in payment for the oxen and wagon.

On his return to Spanish Fork, he rented what was called an "apartment" in the old adobe fort until he could prepare a "dugout" in the side of a hill as a temporary residence. This loved spot still belongs to the family, it being the site of the residence of Mrs. Lars O. Lawrence, daughter of Mr. and Mrs. Jex, and located just east of the "old grist mill" of which later mention is to be made.

Mr. Jex found employment with Bishop John L. Butler, taking care of the tithing hay and performing other odd jobs about the tithing yard. Later he rented Mr. Sevy's farm, and so became a full-fledged farmer. About this time, too, he located a homestead on the banks of the river south of Spanish Fork, which is known today as the "Jex Farm." His right to the farm was contested by a neighbor and a complaint was lodged against Mr. Jex with Bishop A. K. Thurber. This was customary in those days when difficulties arose between settlers. The decision was against Mr. Jex, but on the advice of his friends, who were acquainted with the circumstances, an appeal was taken to the High Council, at that time presided over by A. O. Smoot, father of Utah's present senior senator, Reed Smoot. Here the decision was reversed, and Mr. Jex was vindicated. After the case had thus been settled, Mr. Jex started to clear the farm, which was overgrown with brush and willows. He hired a man

and three yoke of oxen to help him with the plowing, his agreement being that for each day's work performed by the man, he was to return a day's work and a like amount of service for each yoke of oxen.

The year 1861 saw the beginning of the Civil War, and Johnston's Army, which had been located at Camp Floyd, was called East, where nearly all of them joined the Southern Confederacy and fought against the United States. By this time the blunder of sending the army to Utah had become apparent, for the Mormon people were found to be genuinely loyal and the hue and cry that had been raised against them was seen to have been without foundation.

Mr. Jex had gotten out logs and had them sawed at Gardner's Mill in Spanish Fork canyon, and had built him a two room house on the newly acquired ranch. This was in 1862, a year of high water, and since Mr. Jex's farm was mostly bottom land, it became inundated from one to four feet in depth, and they had to move back to town. Many of the crops were destroyed. The water was so deep that the farmers were able to row in boats from one place to another on what was known as the "bottoms," that is the low lands along the river.

What may seem a rather curious part of the early history of Utah to those who are unfamiliar with conditions as they then existed is the fact that members of the Mormon Church were always subject to call; that is, they might be called upon at any time to help make a new settlement, to go on missions, to furnish labor, or supplies for the poor, to supply teams or cattle to bring in emigrants, etc. They never thought of refusing such calls if it were at all possible to comply. Indeed, they felt that whatever sacrifices they were called upon to make would

be rewarded accordingly. About this time Mr. Jex was called upon to send his only ox back to Florence, Nebraska to help bring emigrants across the plains.

At this time, in the year 1861, the settlers found it difficult to obtain clothing. The railroad had not yet reached Utah, and merchandise had to be brought all the way from Florence, Nebraska, by ox teams across the plains. Mr. Jex had bought a few sheep, and it fell to the lot of Mrs. Jex to card, spin, and weave the wool of these sheep into clothing. Indeed, that was the lot of many of the good housewives of the time.

One wonders as he looks back over those pioneer days, how our mothers ever got through all the work they had to do. There were no sewing machines, no washers, or other helpful household devices. All the work had to be done by hand without the aid of modern inventions, but somehow these pioneer mothers sang their way thru the work, and were happier, I fancy, than many are today. They were women of faith, women of courage, noble women; great characters because conditions made them great. Hardships enlarged their latent powers, developed their native forces, and made them heroines in spite of themselves.

Mrs. Jex was a woman of many accomplishments, a woman of exceeding strong faith. As an illustration of the latter quality, during the early settlement, and while the family was passing through that "starving time" already noted, Mrs. Jex in recounting her experience, said:

"The second year in the city (that is, Salt Lake) the Bishop asked me to teach school, and it was quite a help. My husband worked on the Church farm, but food was scarce and we got little to live on. I took work of all kinds and we got along pretty well. I had a membership

ALEX J. JEX
LEONARD McKELL
LEO BANKS

BIRD JEX
WILLIAM JEX
AMMON FERGUSON

GARVIN McKELL
DR. H. D. BROCKBANK
HOWARD HALES

WILLIAM JEX, UTAH INDIAN WAR VETERAN AND THE

ERS OF HIS FAMILY WHO SERVED IN THE WORLD WAR

in the Relief Society and had much pleasure in the meetings..

"Then came the famine, when we had to live on roots and nettles to keep from starving. I must say that though very faint at times, I never felt better. The spirit of God was with us, and we were thankful for what we had. One morning my eldest child, Sarah Ann, said: 'Mother, why don't you ask the Lord to give us some bread. He will give us some if you will ask Him. We will die if we don't have something to eat soon.' We knelt down by our little bare table and I asked God to please give us some bread. We had been three weeks with nothing but roots and nettles cooked as greens and my daughter said she could stand it no longer.

"As we rose from our knees, a knock came to the door and when I opened it a sister handed me a pint of milk and two slices of bread. She said, 'I could not eat my breakfast this morning until I came to see if you were in need.' I told her I could not tell when we last tasted bread, and with tears of joy I thanked her and the Lord for their goodness."

As an interesting bit of information that adds local color to the period of the time, note the following from the record of Mr. Jex: "Along about this period of our lives, I often resorted to catching fish by means of a willow trap and dip net which was operated below a dam. The trout in running up stream in the spring would jump to get above the dam and many of them would fall back into the trap. This scheme I learned from the Indians.

"It was about this time also, that we disposed of all our holdings in Salt Lake and decided to locate permanently in Spanish Fork. Perhaps the supply of fish influenced our feelings somewhat in this matter."

As already noted, the Indians became troublesome about this time. Led by Chief Black Hawk, many raids were carried out. Horses and cattle were frequently stolen, and sometimes more serious difficulties arose, in which some of the settlers lost their lives. An account of these difficulties and the part Mr. Jex took in them is best told by himself:

It was in 1866 that the Indians became exceedingly troublesome. In May, while the town cattle were being herded in the "upper bottoms" along the river by a few of the brethren who had that work in hand, a brother by the name of Givens was killed, as were also his wife and four children. Two young men, Charles W. Leah and Charles Browne, who were living with the Givens family at the time, saved their lives by hiding in the thick willows along the creek. The Givens family had that spring moved onto their homestead in Thistle Valley.

June 25, 1866, was a day of note in our pioneer life. On that date, I, with others, was called upon to keep guard in the district over the hill south of the river, but notwithstanding our vigilance, a band of Indians during the night sneaked down in the valley to the west, called the "West Field" district near the settlement, where they took some horses and cattle, also stealing some from the William Berry pasture. At daylight we discovered the theft and finding that their tracks led in the direction of Springville Canyon, we returned to town and organized a squad to follow the trail and if possible to recover the stolen animals.

"The company thus hurriedly formed was placed under the command of William Creer, who was then active in civic affairs. We were somewhat poorly supplied with arms, since two of our number were without guns.

We followed the trail of the Indians up Springville Canyon, or Maple Canyon, as it was called at that time. Here we discovered the smouldering fire of the Indians' camp. We now took council as to our next movement and decided that we must guard against being taken by surprise through the cunning of the red man.

"We followed the trail over what is known as Diamond Ridge, and down into the canyon on the south, known as Diamond Fork canyon. When half way down the canyon we came in sight of the Indians. We decided to take one side of the canyon, get in front of the herd of cattle and horses, and stop the Indians.. We found that they had not anticipated being followed, and scented no trouble. They had unsaddled their horses and turned them out to graze, and were themselves busily engaged in preparing another "feed." They had roped a young steer and were in the act of butchering it when we gave the alarm of attack.

"Colonel Creer aimed to impress the Indians with the fact that we meant business; in other words, we were to run as big a bluff as possible, since our company was small, and we were poorly prepared to put up much of a fight. The Indians immediately made for the brush on the creek, while we moved southward to get below them. While we were crossing the hollow, they opened fire. One bullet lodged in the shoulder of George Ainge's horse, so we knew that we were within range and that their shots might prove effective. We took our stand on a prominent point, and firing became general on both sides.

"A brother, Albert Dimmick, walked to the brow of the hill to make a survey of the field when one of the Indians who had crawled nearer our position, fired and struck Dimmick in the stomach and he fell to the ground.

John Koyle soon reached him and raised him up. I joined Koyle and raised Dimmick's clothes to see where the wound was located, and discovered blood flowing from the lower part of his body. I knew then that he was badly wounded. Others of the brethren came and we did what we could to relieve his pain, for he was suffering greatly. He begged us not to leave him, for he feared that the Indian who had shot him desired nothing so much as his scalp. We assured him that we would stay by him in all events.

"It was not long before he began to beg for water, but we had none to give, and it was not possible to get to the creek, for the Indians occupied that position. Dimmick became hot and feverish. The firing continued for three or four hours, when to our great relief, we discovered help coming. The men who came to our assistance rode down the canyon and were soon near the Indians, who now turned their attention in that direction. The fight now became more pronounced. The horse that John Groesbeck, one of the new party, was riding became frightened at the firing and jumped aside. The saddle turned and the rider fell to the ground, while the horse ran into the brush and a new pistol that hung to the horn of the saddle was lost. A brother Edmundson who was close behind Groesbeck, was shot and fell from his horse which ran up the hill behind some brush. I saw an Indian on the trail of Edmundson, but concluded that he had gotten away like Groesbeck had. When he did not make his appearance, however, we directed our efforts to locate him, but did not find him until the next morning when we discovered his body. He had been shot and killed, most likely when he fell from his horse and had

been scalped and one hand had been cut off at the wrist.

"After the arrival of reinforcements, the Indians began to move off. We saw them crossing the divide toward Soldier Fork on the south. Our first concern, after the firing ceased, was to get our wounded comrade to water. Two others and myself were appointed to stand guard to give the alarm should the Indians renew the attack. The wounded man was then carried to the creek where water was to be had. As soon as we felt that the skirmish was over and the Indians were in retreat, we set to work to provide a litter, which was made of ropes stretched between two poles running parallel, so that four men could carry him.

"Dimmick suffered intensely and begged us to lay him down to rest and die, but of course we could not do that. Before leaving, some of the boys gathered up the cattle that had been stolen by the Indians, which numbered about forty in all. The Indians had gotten away with some horses. It was about dusk of the day of the fight when we reached the divide and when about half way down the mountain we were met by parties coming up from the valley to give us assistance. One of our number had been sent back for reinforcements as soon as we learned of the gravity of the situation, and these new comers had responded to the call. They assisted in getting our wounded man back to town, where a doctor was in readiness to give aid. It was found that the bullet had passed through Dimmick's bowels and lodged in his back. After three days of terrible suffering he died, and thus was among those who gave their lives to assist in the onward progress of western civilization and development.

"The citizens engaged in the Diamond Creek encounter were: William Creer (in command), Albert Dimmick (killed), Warren E. Davis, John H. Koyle, William

Jex, George Ainge, Alma C. Davis, Llewellyn Jones, Wm. J. Thomas, Morgan Hughes, Joshua Brockbank, Leven Simmons, Ephraim Caffel, John Robertson, Adamson Shepherd (sent back to the settlement for help) and Jas. W. Thomas, all of Spanish Fork.

"The men who came up from Springville on call were: Thomas Mendenhall, John Groesbeck, Don C. Johnson, Abe Shepherd, John Edmundson (killed and scalped), H. O. Crandall, and J. Gillispie."

Thus ends the tragic but interesting story of the Indian trouble in so far as it relates to the part Mr. Jex played in the affair.

———oOo———

———IV———

The year 1865 witnessed another important epoch in the life of Mr. Jex. At that time the principle and practise of plural marriage was recognized in the Church. In view of their faith in this practice and the increased blessings which both William Jex and his good wife fervently believed would accrue to them, serious and prayerful consideration was given to this subject.

At this time they had been blessed with a splendid family of children. With no other thought than to comply with what they regarded as the law of the Lord, William Jex, with the full consent and blessing of his noble wife, Eliza, entered into an eternal compact with a most worthy and deserving young woman named Jemima Cox. In this polygamous marriage he had the consent of the Church officials as well as that of Mrs. Jex. This new contract entailed new duties and responsibilities, but as Mr. Jex expressed it: "If I discharge them in honor I shall receive the blessings that attach to them."

This second marriage, like the first, proved a happy one. The two wives lived in peace and true friendship in their home life. As a result of this second union there were born four children, but shortly after the birth of the last one, the mother died, and the responsibility of raising this new family was left to the first Mrs. Jex. In speaking of this, Mr. Jex says, "Be it said to her everlasting credit that she cared for them with as much love and devotion as their own mother could have done. I sometimes thought if any preference was shown between the two families, it was to the motherless children of my second wife."

In the course of the ten years that followed, one after another of the four children of the second Mrs. Jex died, and thus ended this chapter in the life of Mr. Jex. In speaking of this incident, he has this to say: "I am con-

vinced that in this action with our combined approval we did not err.''

Following the Indian war as recorded above, Mr. Jex was appointed by Bishop A. K. Thurber, in 1866, to take charge of opening up a road in Lake Fork in Spanish Fork canyon, the purpose being to get wood, poles, timber, and posts from this branch of the canyon. To give an idea of the manner in which men were paid for their work in those days, it may be of interest to the reader to note that every man who expected to use the road, and who had a team, was assessed three days' work, and every man who had no team, one day's work. Following the completion of the road, large quantities of cedar posts and poles were hauled from this canyon.

Mr. Jex also helped to make explorations of other branches of the main canyon, among them Mill Fork, where a saw mill was placed and given into his charge some time later.

The year 1867 saw the organization of the Zion's Co-operative Mercantile Institution, in which Mr. Jex with many others took stock, but he was afterward compelled to sell his stock, as it took all his surplus means to care for his growing faimly. The Union Pacific Railroad was also in course of construction at that time and Mr. Jex was able to sell some of his corn for $5.00 per hundred on the cob. Flour sold for $8.00 and $10.00 per hundred. It was about this time, too, that the Spanish Fork East Bench was settled and Mr. Jex secured forty acres of land and worked out his water assessments by helping to construct the canal at the mouth of Spanish Fork canyon. His land was improved by clearing off the sage brush and fencing.

In the year 1873 Bishop A. K. Thurber and George W. Bean were authorized to appoint a small company to explore Rabbit Valley and visit and make treaty with

THE OLD HOMES AND THE DESCENDANTS
PICTURE TAKEN OF AN EARLY FAMILY REUNION

"GRANDPA" JEX WITH HIS GRANDCHILDREN AND GREAT GRANDCHILDR
AT HIS BIRTHDAY GATHERING

the Indians inhabiting that region. William Robertson and William Jex were appointed to serve in this capacity with Bishop Thurber and Mr. Bean. They left in June of that year to fill their appointment, being equipped with riding horses and pack animals. They had with them as their guide and interpreter an Indian chief by the name of Tabiona. They went by way of Nephi, Warm Creek through Salina, and thence to Glenwood. From here they made their way through King's Meadows and on to Fish Lake. At the latter point they found a band of Indians with Pogaueab as their chief, better known, perhaps, as "Fish Lake Chief."

After supper on the evening of the first day they had a long talk with the Indians. Both Thurber and Bean understood the Indian language and they acted as interpreters. The Indians were told briefly the history of their forefathers as contained in the Book of Mormon, and were presented with a volume of this record. They were intensely interested and related many of the happnings of their tribe. Chief Tabiona, the Indian guide, related a circumstance that happened when he and other Indian chiefs went to Washington, D. C., to talk with the "Big Chief." He said that while they were talking to the President of the United States and some of the officials, that they, the Indians, say three persons of fine appearance, dressed in white robes, enter the room. The "white men" did not see them, but the Indians saw them and were convinced that the heavenly messengers were friends of the Indians.

This circumstance made a great impression on the Indians, and led them to believe that the "Great Chief" was their friend and was looking after their interests. Mr. Jex and the other visitors surmised that these three personages were the three Nephites spoken of in the Book of Mormon, who were to remain on earth until the second

advent of the Savior.

The journey continued to the lower end of Rabbit Valley, and explorations were made of the mountains and district to the south. Having completed the work assigned them, the party started on the homeward journey, going by way of the east fork of the Sevier River. It had been arranged to have all the settlers of Grass Valley district, as well as the Indians in the vicinity, meet in a "Peace Talk" at Cedar Grove.

A large number of Indians gathered from the surrounding country. To them were distributed gifts, and explanation was made of the friendly attitude of the white man and his purpose in making settlements in the country. From all appearances a good impression was made on the Indians and the exploring party felt that it had accomplished its mission. Return was made by way of San Pete County and Thistle Valley. Here Chief Tabiona met his squaw awaiting his return.

In 1878 Mr. Jex was appointed to have oversight of the Co-op. Saw Mill and the United Order Dairy to be operated at Spanish Fork. These organizations were effected by order of President Brigham Young. The order requested that the people unite their interests and resources for the development and good of the country and for the prosperity of the settlers. Mr. Jex had previously been appointed a member of the Board of Control and was now asked to take the management. He made a careful inventory of all the property taken or turned over to the United Order. The plan, however, was not fully consummated, and was discontinued for the time being. Mr. Jex, however, continued the operation of the saw mill and the dairy as a business enterprise, and was more than ordinarily successful. It was during the operation of these enterprises that Mr. Jex acquired the familiar title of "Billy" Jex.

——V——

Just ten years after the Indian mission recorded in the last chapter, Mr. Jex was called on a mission to his native country. Up to this time he had devoted his labors to help build the temporal affairs of the Church. He had been a true pioneer in a material sense, building up Zion "by the sweat of his face," as God ordained, always devoting the Sabbath Day to church service, it is true, but in the main serving out-doors, building, pioneering, and toiling to make the valleys blossom as the rose.

But now the call came to take the message of the Gospel to his native land. The date of his departure was fixed for April 10, 1883. After making ready and reporting at Salt Lake City he was set apart under the hands of Apostles Moses Thatcher and John W. Taylor, and left the following day, April 11th, in company with twenty-nine other elders for the European Mission. They traveled via Niagra Falls to New York, where they spent three days visiting and sight seeing, and then set sail for Liverpool.

After eleven days' voyage, the party arrived in Liverpool and Mr. Jex was assigned to labor in Norwich Conference under President William Hunter, and was appointed to take the presidency of the conferencce.

Of his missionary experience Mr. Jex writes:

"During my labors in the mission field, I distributed three thousand tracts, traveled more than three thousand miles on foot and four hundred miles by rail. I visited my old home and the places of my childhood, and the house where I was born. But there were great changes in conditions. I found but one of my blood relatives living, a daughter of my sister, Ann. She was decidedly prejudiced against the Mormons. She received me kindly, however, but would have nothing to do with my 'foolish

notions and perverted religion.' Soon after my return to Utah I received word of her death.

"I found more distant relatives more interested in my message. I baptized two daughters of my cousin, Moses Jex, who himself afterward accepted the Gospel and came to Utah with his family. He proved a faithful and devout member of the Church and performed considerable temple work for his dead relatives.

"My missionary labors proved both enjoyable and profitable. I had many things revealed to me in dreams and visions. I was active at all times and whenever possible I labored in the interest of my relatives, both living and dead. I visited many churches to secure genealogy of my family and the families of my wives. On the whole, however, the information I received about my kinsfolk was not very satisfactory. Of course, the idea behind the attempt to secure the record of my progenitors was to do, or have done, the necessary work for them in the temple.

"I really felt that my efforts in this regard had not been a success. I meditated on the condition of my kinsfolk and prayed for some light that might enable me to know of their condition. After retiring for the night on one occasion I had the following dream:

"I found myself in a large field of grain. It occurred to me that it was my duty to harvest the crop. On examining the field I found the grain fully ripe, and the thought came to me that I should have attended to it before, and I was somewhat worried over this neglect and delay, thinking that some of the kernels might already have fallen to the ground. Upon closer examination I was surprised and pleased to find that none of the grain had been lost. I was puzzled to know how I was to harvest the crop, as I was alone and thought it would be impossible for me to do the work by myself. Then suddenly

it occurred to me that I could get my children to help me and that they would gladly give the necessary assistance. The dream made clear to me what action ought to be taken in the matter, and after my return from my mission, my wife and myself and some of the children did work in the Logan Temple for ourselves and many of our dead relatives and friends."

In May of 1888 Mr. and Mrs. Jex and other members of the family had the privilege of attending the dedicatory services of the Manti Temple. Of this incident Mr. Jex speaks as follows:

"We had a very happy and joyous time and a manifestation from the Lord which I desire to relate. While seated in the auditorium of the Temple with many other people preparatory to the beginning of the service, I heard the most beautiful singing that I had ever given ear to. It was indeed heavenly. I looked around too see where it came from. I soon became convinced that the singing was not done by any of the people occupying or visiting the building that day, but that it was a manifestation from the Unseen World; that we had been given a greeting from the Spirit World. It was heavenly music given by invisible beings from the world of spirits, rejoicing with us on the completion of the Holy Temple. My wife also spoke of hearing sweet singing as did others with whom I afterward talked."

No attempt has been made to give anything like a detailed account of the life and labors of Mr. and Mrs. Jex, but only to record some of the outstanding incidents of their work as pioneers and all that it means, or ought to mean, to their descendants. Another thing worthy of note in the lives of this remarkable man and woman is their faithfulness in the cause of God's work which they had espoused. Whenever either of them speak of the

spiritual things there is always an enthusiasm and reverence that seems to strike home. For instance note the following from Mr. Jex's account of the dedication of the Salt Lake Temple:

"During this year (1893) we were fortunate in being permitted to attend the dedication of the Salt Lake Temple. I had worked hard and faithfully as a laborer with other workmen to complete the building. To me it was indeed a holy edifice, being erected to the "Glory of God" and when my wife and I were permitted to participate in the dedicatory services, I was very, very happy.

"Three years later we were again privileged to perform work for Mrs. Jex's parents as well as for my own, which we felt would make them happy and grateful to us in the spirit world."

On the 5th of September, 1911, a family reunion was held in honor of Mr. and Mrs. Jex in the City Pavilion at Spanish Fork, in commemoration of Mr. Jex's eightieth birthday. There were present on this occasion one hundred seventy-three members of the family. It was shown that out of thirty-six marriages, thirty-four had been solemnized in the temples. The number of families reporting attending to their family prayers was twenty-seven. The number of persons out of those in attendance who paid tithing were one hundred and twelve. The total number of years spent on missions by members of the family were sixty. Three missionaries were in the field at that time, and all members of the family held membership in the Church. It would be difficult to find a family of like numbers that could duplicate this record of spiritual activity in the church.

On the 1st of January, 1914, another family gathering took place in the High School Building at Spanish Fork, this time to celebrate the eighty-eighth anniversary

of the birth of "Grandma" Jex. On this occasion there was an attendance of more than four hundred of the family and friends of this note-worthy woman.

At these family gatherings, the birthday message of Grandma Jex to her family was always looked forward to as the leading event of the occasion. This is her message to her children on January 1st, 1918:

"It is with peculiar feelings that I stand before you this evening and bid you welcome to our family reunion—I would doubly make you welcome. I feel each year that I am getting a little older, but I can truthfully say that my heart and soul and all is for the accomplishment of good for the benefit, upbuilding and exaltation of God's children.

"When I left my home and loved ones in the old world and came to this new world, I came for nothing but the pure love of the Gospel of Christ; I embraced it with all my soul, and my heart's greatest desire is that our children and posterity know the truths of the Gospel.

"The more I know of the Gospel the more I realize the great sacrifices that have been made by God's children for that Gospel. What great sacrifices the Prophet Joseph Smith, a true prophet of God, made to establish His work in our day for the good and salvation of the children of men in this age.

"We are all God's children; He loves us all, but He loves them most who serve Him best—yet He loves us all. We must acknowledge His hand in all things and seek to do His will. We must know what His will is—it is to keep His commandments.

"Always seek to know God's will and He will bless us in so doing.

"I remember that He has told us to love one another

and seek to do His will and draw near unto Him and we will have wisdom and joy.

"We came into the world with nothing and we will leave all behind us. There are some more accomplished than others and some have more children than others, but in these things God will bless one as much as another if we seek to do His will in all things.

"My heart's desire is to raise my family to do God's will, and I ask God daily to bless them and their children, that all may seek to do His will, that when I pass away I may leave a righteous lineage on earth.

"I thank my Heavenly Father every day that I live that I have my family.

"Well, it is asking too much of my children to have this reunion each year, but they want to do it, and my husband desires it, and so I am willing and grateful to them. I love everybody and if anybody has any feelings against me I do not know it.

"I desire in my heart that we may all live the Gospel that we have received, for we will receive our reward and reign with God's children a thousand years upon the earth. May this be our happy lot, I ask in the name of Jesus: Amen."

This is what she said upon another occasion:

"We have eleven children and reared them all. They each married and had large families. That was a good start toward the present number of 218. In all, thirty-nine deaths have occurred in the family. Don't think that we count numbers everything, but I believe that a large family is better than a small one if reared properly. All should be educated and should be taught to be industrious. I have worked hard all my life, and am happier for it. So many young couples have small families or no children at all these days that I am made to wonder

FIVE GENERATIONS OF THE JEX FAMILY

whose descendants the Americans of ninety years hence will be.

"Of course, father and I are proud of all our children. There never has been a cripple among them. They invariably have good health to a remarkable degree. Also they all show us such respect and care for us in such a way that we could not be otherwise than happy."

Under date of September 5th, 1919, Mr. Jex makes the following comment:

"This is my birthday. I will record what happened on this day. My wife and I arose seemingly in good health. Eliza suggested that we get our sons and daughters who live in town, to come to our house for dinner. She asked me to get a roast of beef, which she said she would prepare herself. I secured the roast, and having the dinner well under way, she sat down to rest. About 11:30 o'clock a. m. she had a fainting spell, and an hour later she passed away without so much as a struggle. I had just been to town on some business, and on my return with Bishop Wells T. Brockbank, we met a little boy who informed us that Grandma was ill. When I reached the house she was sitting in a chair with my daughter Rosetta by her side. I asked her to speak, but she could not. I administered to her and asked my Heavenly Father to restore her that she might live if it was His will; if otherwise, and her time of departure had come, that she might pass in peace and in accordance with my promise to her many years before in a blessing I had pronounced upon her head after I had been ordained a Patriarch."

The family reunions referred to above were continued from year to year with increasing interest on the part of the family. It was on the occasion of Mr. Jex's 90th birthday that he made a somewhat extended talk to

his family from which the following excerpts are taken:
"Dear Family Members:

"I am very happy to have you come together for our annual family reunion. As you probably all know, I am in my 91st year, enjoying fairly good health and it gives me much joy to meet you again in this capacity. You have asked me to talk to you and I want to talk to you and tell you some of the things nearest my heart, for I cannot hope to deliver many more annual talks to you. While mother was living, she was always asked to extend our greeting, as we met on her anniversary, January 1st. She always had something good to tell you, but as she has gone on the way, I shall be glad to perform that duty.

"The olden Prophet said: 'There is a spirit in man and the inspiration of the Almighty giveth it understanding' and our great English poet Shakespeare said practically the same thing in a different way when he wrote 'There is a divinity that shapes our ends, rough-hew them how we will.' My father died very suddenly, leaving mother in very poor circumstances with five small children to support, but she had a sublime faith in God and she knelt by the bedside with us small children and asked God to bless and guide us aright, and it was thus that faith in God was kindled in my heart, a faith which has grown with the years. From that time until this day I have had an unfailing faith in God and I know that His over-ruling hand has directed my course through all my life.

"So today I want first to tell you that I know that God lives and that He is a rewarder of them that diligently seek Him. Let such a faith then be the guiding star of your life, and do not be led astray by those mistaken souls who would tell you that God is a being "without body, parts or passions" as we were taught in years

gone by in the old creed of the Church of England, and do not follow after those who would say that God is some unorganized force and a being that none can comprehend, for I say to you that God our Father is correctly interpreted in the Bible, wherein we are told that we are created in His image, that the attributes He posseses in His glorified form, we inherit, for we are His children.

"It was this corrected, or true knowledge of God that set me right in my early life. It was the message of "Mormonism" that found me in my native land and gave me the glorious vision of life and its duties and responsibilities. The Savior said that if we do His will we should know of the doctrine. I did His will in accepting the Gospel of Jesus Christ as taught by the Latter-day Saints, and I have never had one doubt in the three-fourths of a century that has followed.

"Now I am telling you this to impress you with the fact that you should early in life get your feet firmly planted upon the rock of a true faith in God and the Gospel of Jesus Christ, and you will never doubt the Divinity that shapes your ends, or the inspiration that guides your spirit aright.

"With your having an established faith in God, you must diligently seek to do His will, for I know that God is a rewarder of them that diligently seek to serve Him. You children all know that the desire to serve God acceptably has ever been uppermost in the mind and heart of your mother, Grandma Jex, who recently passed into the spirit world, and myself, and that has been the secret of our happiness, and you all know that we have been happy in our faith and service.

"It is true we have not reached the high places of life, as the world knows them, but we have been true to the common virtues of life and success. We have sought

always to leave a good name, which is to be chosen rather than great riches, and I feel that we have left a name of honor and virture among those with whom we have lived, and I am asking today that everyone of you here and the members absent will be proud of your heritage and maintain your name in honor and virtue in this goodly land, for without that you will never find true happiness.

"I have just referred to this goodly land. It is a goodly land and ours is the one best government in all the world, for God inspired the men who laid its foundation. And how happy I was to acqure citizenship here, for I was born in the land of Kings and Queens; but here there is no royal blood; we are all enjoying equal rights and privileges. Let us all live worthy of our citizenship and support our country to the last minute of our life. Some of the best blood of all ages has paid the price to establish this great nation, and let us value its citizenship as one of the greatest heritages of life. I was proud to have a score of our family boys in the late war; one of whom paid the supreme sacrifice with his life; and it was a great sacrifice for liberty and peace, for he was as fine a specimen of humanity as I have ever known.

"And now, let me add, if you inherit the richest blessings of time and eternity you will have to pay the price. God gave His Only Begotten Son to teach the world the virtue of sacrifice and the truth; and so with us, if we shall acquire the greatest gifts of God our Father, we must sacrifice our time, our energies, our feelings and perchance, our life, to maintain the right and truth. I am proud that my name has been placed on the roll of honor of my country for service in time of need, and it was given without the slightest thought of recognition or hope of reward. And so I have doubly appreciated the

recognition which was given me as an Indian War veteran.

"Take good care of your bodies—'Man is that he might have joy.' There isn't much joy if you are in poor health. Be simple in habits and remember that the Word of Wisdom is the key to health. You all know that I have been well and active to the last years of my life, which is a result of my efforts to take good care of my body; I think with another chance I could stretch the life span out to a hundred years, and I may do that yet. However, I am not worrying about that; I shall be happy to go when the summons shall come, happy in the knowledge of immortality ahead of me. Our loved ones who have gone before are busy in the spirit world, and I shall be happy to join them in the world of enternal progress. Life from the beginning to the end is a glorious privilege from God our Father, if we seek to know His will. I would not tell you that it is all happiness and sunshine, for I have passed through many trying, hard conditions and circumstances, but I have always felt bigger and better when I have done my best to meet and solve rightly the problems of this life, to get the schooling necessary for immortality. And so I leave with you this blessed motto of life: "It pays to do right."

"I have perhaps said enough for today—take with you my love and blessing in keeping up the good fight of life. As a Patriarch of the Lord I bless you as our posterity and ask God to bless and direct you along the road to Eternal Life."

———oOo———

CONCLUSION

This brief sketch of the life of Mr. Jex reveals the fact that he was an untiring worker and that he was early converted to the doctrine that men grow by doing things. In his first job he earned by two-pence a day, but even that small amount was of some assistance to his widowed mother.

He tells us that at the death of his father, the children knelt by the bedside with their mother, who asked God to bless and prosper them. This made a lasting impression upon him and the experiences of the famliy thereafter established in his heart a living, enduring faith in a tangible, personal God and from this fiath he never faltered.

Mr. Jex lived simply and quietly. He always felt happy in, and enjoyed doing the work of the day, feeling that as each day came the task ahead would be unfolded to him. A few hours study each evening schooled him in the things of life and better prepared him for the future.

In every way he fostered the interests of education, for he was a student himself and believed that every man and woman had a work to do, given them of God, and only in the accomplishment of such work could happiness be found.

Most of the life work of Mr. Jex was in and around the valley of Utah county, where he acquired a homestead, and like other pioneers, began early its development and continued exploring the adjoining country and as fast as possible extended its boundaries. His first task was the clearing off and making his homestead productive, and so thoroughly was this done that for three score years he and his sons have continued to raise profitable crops thereon.

Subsequently Mr. Jex turned his attention to the manufacture of lumber products, so much needed in the building of homes and other improvements. From this venture came the Jex Lumber Company, which in the small community does nearly a hundred thousand dollar business annually.

Note the simple but successful plan adopted in organizing the business. To his four sons he said: "We will each take an equal interest in the business, devoting our best efforts to the establishment and growth of the same. The boys having school work to complete shall continue their efforts in that line, giving what time and assistance they can. Each shall draw say $30.00 per month, just necessary expense money, putting all earnings in excess of that into the business." Regarding the farming interests he said: "We will continue to develop the same, and will divide equally the profits. During the winter months the farm help can be diverted to the manufacture of brooms or other useful and profitable employment."

He set an example in accepting any lucrative employment. He personally took work in early spring shearing sheep which brought in a few hundred dollars to be wisely used in the new business.

Thus the co-operation and companionship of father and sons was established and their united efforts have built up a business and industry of which he is yet president and which is still carried on by his sons and grandsons.

Civil Life

In civil life William Jex has always done his part. For three successive terms he served as a school trustee and treasurer, during which time the first high school building of the district was erected. He gave his almost

gratituous service as water master, a very trying position of public trust, having to do with the satisfactory distribution of waters flowing from the canyon streams.

He served as City Marshall, or Peace Officer, a position to which the Mayor appointed him. He was thrice elected a member of the City Council. The remuneration attached to these positions was always small and sometimes there was no compensation, owing to the financial conditions of the people.

Mr. Jex served in several encounters with the Indians, notably the Diamond Creek battle, an account of which has been given, and for which he was in 1918 pensioned by the U. S. government.

Service in the Church.

He has always been devoted to the work of the church. Only a few months after his baptism he was ordained an Elder and did effectual service in the local branch of Norwich, England. Emigrating to Utah in 1854 he immediately began work on the great Temple and the following fall was called with others to take the church cattle up into Cache Valley for the winter. At that time there was but one little log cabin in that valley.

In 1857 he was ordained a Seventy, which required continued service in the missionary work of the Church. He served as a missionary to his native country for two years at his own personal expense. In all these positions and callings he has grown in service step by step until in his ripened years of constant service he was called to the position of Patriarch. In that position he stands at the head of his numerous posterity of children, grandchildren and great-grandchildren to the number of 401. During his seven years of service he has given in all 328 blessings and has proved exceedingly faithful in this responsible position for which he qualified himself

THE PIONEER INDUSTRY OF SPANISH FORK
BROOM FACTORY OF WILLIAM JEX AND SONS

THE JEX LUMBER YARD IN EARLY DAYS

through service and study, in spite of his limited education.

His life has been pure, his aims lofty, and his life work inspired by the love of God and his fellow man, always striving to contribute to the happiness of all and to add to the prosperity of the world.

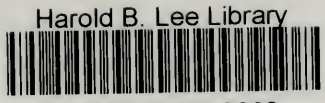
And now, in conclusion this tribute is paid to his untiring efforts by those who so bounteously enjoyed the fruits of his labors. His name will forever be associated with the roads and the canyons, the streams and the ditches, the mountains and the forests, the deserts and the wheat fields, the schools and the churches, with the Red Man and the advanced civilization of this Western World.

Never for a moment has this honored Patriarch abandoned the sublime standard of truth which he accepted when he was led by God into the New World by the old-new religion. As he has so often said, he heard the truth, he studied it, gave it serious thought and consideration; became converted and accepted the Gospel principles, and in bending his knees in worship he does so out of the fullness of his heart and soul and in gratitude to his Heavenly Father. He now stands nearly a century old and is today, as ever, firm and unfaltering in his devotion to God and man.

DATE DUE

MAR 0 9 1989
MAR 1 4 1989
SEP 2 6 1991
SEP 1 8 1991
DEC 2 3 1991
DEC 2 3 1991
JUN 2 1 1993
JUN 1 6 1993

DEMCO 38-297

Harold B. Lee Library

3 1197 20221 9629
Utah Bookbinding Co. SLC, UT 6/6/06 189